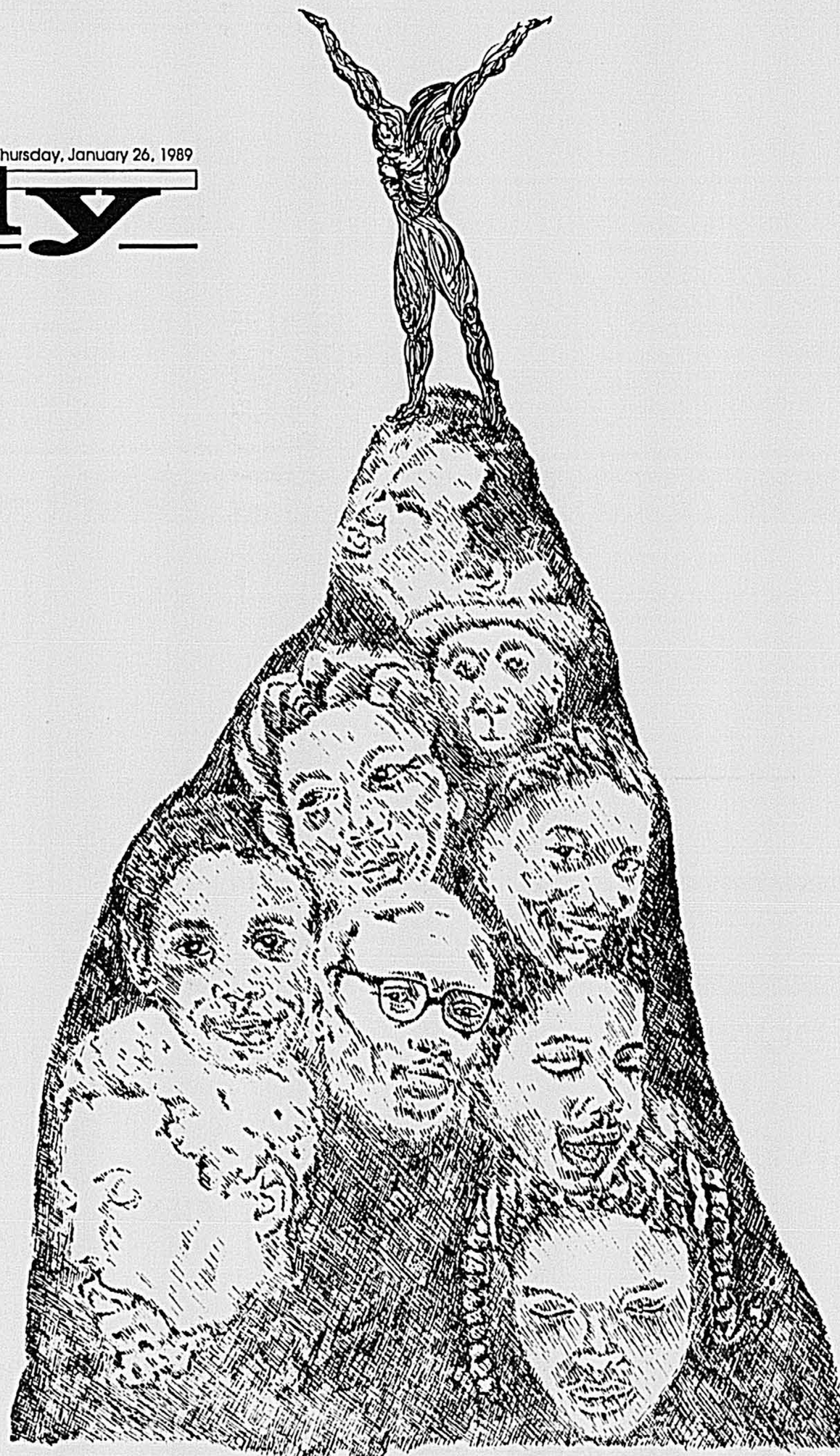




Black History Supplement

Throughout history the Black has been an integral component to the global community. A millenia before our present day, the Black spread the philosophy of Islam across the world. Two decades before, the Black was a mover and shaker of oppression and a speaker of spiritual inspiration for the oppressed.

Where is the negro today?
Culturally, the Black has seen

a rise in popularity of the beats of the streets; rap, house, go-go. True also of the sounds of soul as exemplified by Anita Baker and Terence Trent D'Arby.

Politically, in North America, optimism ran high with the success of the Rev. Jesse Jackson in the United States 1988 presidential elections. In Ontario, Andrew McCurdy, a black man, is Lt. Governor.

Socially, the Black has seen an awareness on the part of all peoples to the inhumane treatment of individuals under South Africa's Apartheid system and the world has been moved by the will and courage of Nelson Mandela.

However, there persist a plethora of negative stereotypes about the Black. The Black community itself has been divided

by such issues as Black poverty, Black apathy, lack of positive role models and skin colour.

Black History Month exists to smash the stereotypes that hold us all back from beholding how unique and beautiful we all are. For the Black, Black History Month is a reminder of the pride s/he must have for things accomplished and a stimulus to achieve positive growth.

The Black Students' Network of McGill University invite all to celebrate our heritage with several events organized to address the problems of the modern day Blacks.

Lucy Michiko Bonarek
Cultural Issues Chairperson
Black Students Network

Cover art by Karen Brown Special Black History Supplement

JEAN ELSHTAIN, Professor of Political Science at
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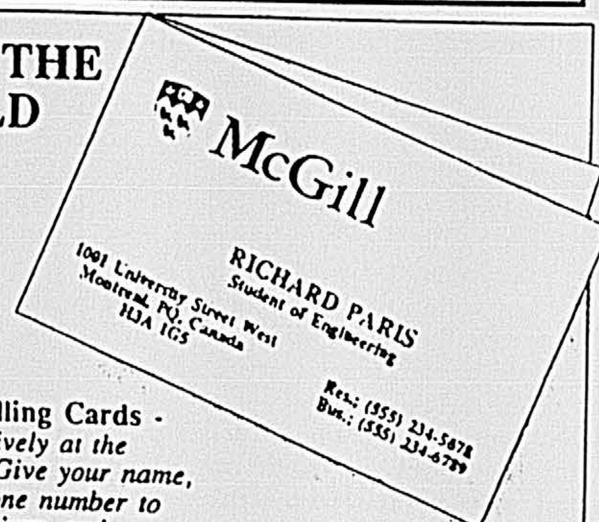
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Career opportunities stunted

by Andrée Alexander

According to an August 4 article in the *Gazette* South Shore section, Blacks on the South Shore cannot find jobs—not even in Burger Kings and McDonald's Restaurants. Mr. Lloyd McKesey, chairman of the South Shore Black Community Association, found business people totally insensitive to the problem. And an upcoming meeting about job opportunities for Black youths has been unable even to get any response from the companies it invited to send representatives.

Countless times we have skimmed quickly across job descriptions and ignored jobs that we knew we were qualified for but felt we could never obtain. Too often we have gone for applications only to have employers tell us that there are no jobs available and refuse to even give us an application to fill out. Discrimination plays a part in almost any area of life. It is evident in the use of public facilities, housing, education and employment.

Among the four hundred full and part-time employees at Sears in the Champlain Mall in Brossard, not one is Black. However, Al Gouseff, manager of Sears, claims that this does not prove discrimination at all. He says that Blacks tend not to apply for "jobs like that." However, the McDonald's restaurant on Taschereau Blvd. in Brossard has only four Blacks among its 100-member staff. One wonders at what level of labour Gouseff expects to find Black applicants.

Several months ago, two MUC police officers endured a considerable amount of abuse from their co-workers after they testified to the Québec Human Rights Committee investigating racism within the police force following the shooting death of Black youth Anthony Griffin. They were subjected to racial jokes, slurs and graffiti on the bathroom walls. Several other police officers refused to work with them as partners or even to back them up if the need arose. These acts were reported to supervisors, but no disciplinary action has ever taken place.

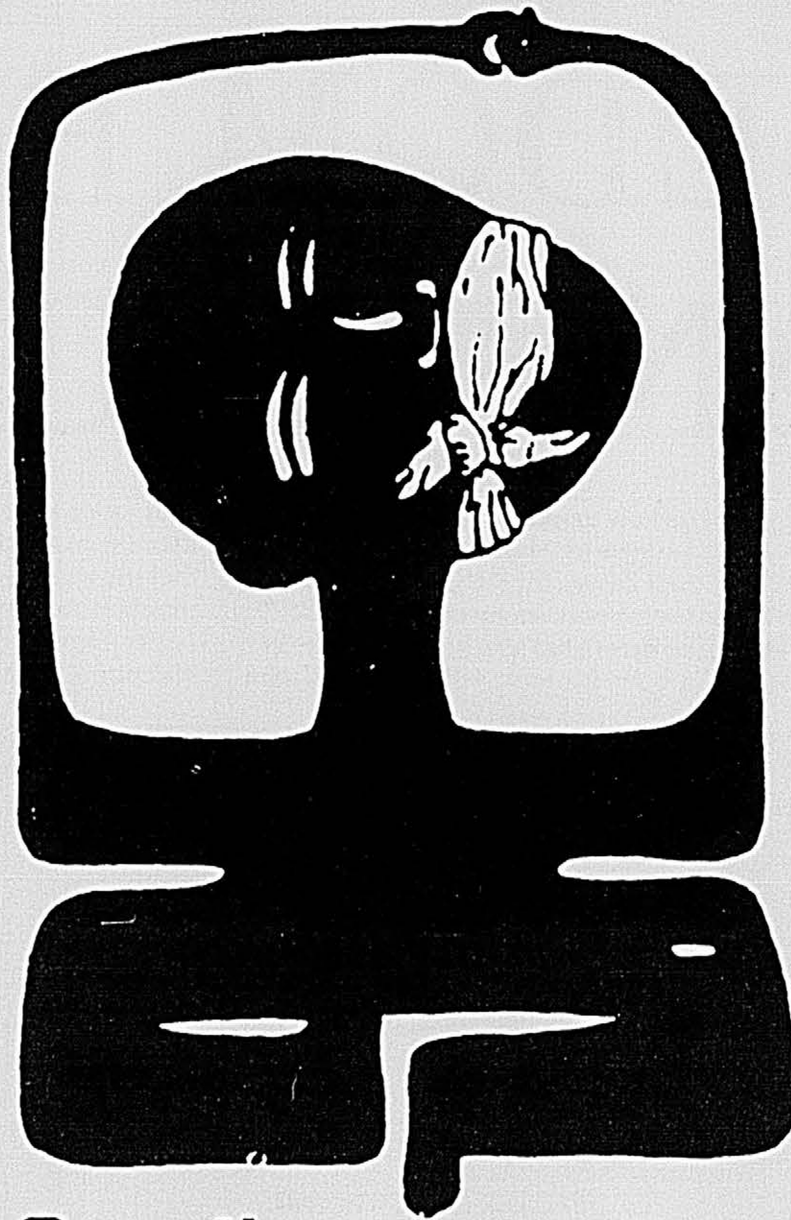
These Black officers believe that the situation could improve if more Blacks were hired. Pres-

ently there are no Black officers in supervisory positions in or around Montréal. Some of the Black officers on the force have the necessary qualifications, or, in some cases, are over-qualified. It is important for Black youths to know and believe that we can have careers within the police force or any job. More importantly, we need to realize that we can achieve positions of authority as well.

We need goals. We also need education. Without a good education and documents to prove it, we are nowhere. If we choose not to make something of ourselves as people, then we will forever be caught up in the well-known vicious circle of living on welfare or working for minimum wage. The key to a successful career is confidence—confidence in oneself and one's abilities. If we can try to make the best out of our lives, then half of the battle will be over.

Landing an appropriate job is the other half. Our government has created several ways to integrate Blacks into the workforce through affirmative action and quotas. Unfortunately, this is not enough. These programs have not worked very well because only a small number of Blacks are lucky enough to be among the "chosen few" for each company. Many Blacks have very high qualifications but can never land deserving jobs. Too often we settle for jobs that are way below our capabilities.

It is time to realize that we must not look to the government for help or handouts. We will only end up waiting forever. It is time for us to depend on ourselves for our own socio-economic improvement. The Black community of Montréal offers several programs and services to improve the academic qualifications of its community. The Garvey Institute Inc., which is a kindergarten and primary Day School, offers tutoring and classes on various subjects. Leadership programs are offered in the summer for young adults, as are theatre workshops and summer camps. These services are offered to us as a way of improving our skills and job potential. All that we need to do now is open our eyes as to what is really going on.



Questions sans réponse...

Sayo II

L'interminable soif de découvertes de l'homme qui veut élargir ses horizons est souvent accompagnée d'un besoin de dominer.

Ces besoins s'est manifesté et se

manifeste de façon différente selon les endroits et les époques.

A leur manière, les colons, peu importe leurs origines, l'ont bien prouvé. Dès leur arrivée au Nouveau Monde, ils se sont mis à l'incroyable tâche de « civiliser » ces peuples que l'on con-

sidérait, à cette époque, comme des sauvages.

Pour parvenir à leurs fins, les colonisateurs ont usé de moyens peu « civilisés ». Peu accoutumés à un système hostile et violent, les Indiens n'ont pas survécu longtemps.

Leur remplacement devint impératif. Cupidité humaine oblige, il fallait trouver de la main-d'œuvre à peu de frais.

Les Noirs d'Afrique pouvait combler à merveille ces postes vacants. Comme un bétail, les Africains furent déportés vers l'Amérique et les Antilles.

Durant des siècles, le peuple noir, dépouillé du tout voir même de sa dignité humaine, a travaillé (comme seul un esclave peut le faire) au développement des colonies.

Mais un jour, il obtint sa liberté.

Enfin libre!

Mais la bataille n'était pas terminée: en effet, ses droits n'existant que sur les documents, il avait gagné des devoirs sans les droits.

Aujourd'hui, les choses ont bien changé, direz-vous.

Mais l'Afrique du Sud est là pour nous prouver que non.

La discrimination s'est modernisée: les chaînes ne sont plus attachées aux pieds des esclaves noirs mais elles se sont réincarnées dans la politique de l'apartheid.

Mais comment peut-on, en 1989, accepter de telles injustices?

Serait-ce parce que nous baignons tellement dans l'ère de la technologie que nous ne sommes même plus conscients de notre enlisement dans la démagogie?

New SAT regulations discriminate against Black athletes

by Kevin Davis

Immediately after the opening tip-off in his team's game against Boston College, Georgetown University basketball coach John Thompson stepped from behind his bench, crossed the court and exited the game to a standing ovation from fans and players alike. Thompson left to protest a recent decision by the National Collegiate Athletic Association (NCAA) which he believes will have devastating effects on Black student athletes.

The decision is known as Proposition 42 and requires student athletes entering schools in the NCAA's highest competitive division to meet certain standards in order to be eligible for admission and athletic scholarships or other financial aid. Students must have at least a 2.0

grade point average (out of 4.0), and to score at least 700 out of 1600 on their Scholastic Aptitude Test or 15 out of 36 on their American College Testing Examination.

The previous standards were outlined by Proposition 48, which was passed in 1983 and took effect in the 1986-87 season. Under this ruling, student athletes not meeting these academic requirements were not allowed to play on varsity teams and had to lose one of their four years of athletic eligibility, but they were allowed to receive scholarship money or financial aid.

Proposition 48 met strong opposition from the 16 historically Black colleges in Division 1, the National Association for the Advancement of Coloured People (NAACP) and Operation PUSH, an organization

headed by the Rev. Jesse Jackson. Their chief objection to the proposition was its use of standardized tests that have been proven to be biased against lower socio-economic groups.

Under the new ruling, not only do non-qualifiers lose a year's playing time, they also lose their scholarship money and, under another NCAA rule, cannot accept any other form of financial aid from their institutions. Thompson has labelled Proposition 42 discriminatory, and says that it will deny many young athletes from poor backgrounds their only chance at a college education.

But college basketball is a big business in the United States, and many U.S. schools have built strong athletic programs at the expense of their athletes' educations. Georgetown Uni-

continued on page 8

FREEDOM BY ANY MEANS NECESSARY

by Anne-Marie Clarke

What exactly does the phrase 'freedom by any means necessary' suggest? Malcolm X possessed various ideologies

on how to move Blacks forward in the struggle for Human Rights, yet he is best known for this statement regarding his philosophy on self-defense. The statement has also been the centre of much misinterpretation. Did Malcolm

X advocate violence? Listening to the man's own words, rather than to the rhetoric which surrounded him, provides the answer.

Far from advocating violence, Malcolm X advocated self-defense. It is

easy to understand, however, why his call for self-defense came to be misinterpreted. Malcolm X argued that people are all too ready to hear what they want to hear and pass judgement according to what they want to believe or what they want others to believe. He was always concerned by such prejudice and warned people to be wary of the press, which yields a great deal of power. He said of the media, "they take one little word out of what you say, ignore all the rest, in order to paint a convenient picture of you all over the world." It is this manipulation of words that painted him as a violent hate-monger and advocator of violence.

Malcolm X (born Malcolm Little on May, 19, 1925 in Omaha, Nebraska), was barely six years old when he had his first vivid encounter with racism—his father was lynched by the Klu Klux Klan. He later experienced institutionalized racism when he was told to explore carpentry although he was head of his class, rather than pursuing a career in medicine or law as he wanted. His White classmates, however, doing far worse academically than he was, were encouraged to examine these vocations. It was that same year, at the end of grade eight, that he decided to drop out of school.

At the age of 21 he was sent to state prison where he served sixteen years. During these years he underwent a process of self-education and converted to the Nation of Islam or Black Muslims, as it is better known. Upon his release he devoted himself to the group and came to formulate his ideas on violence. Muslims are normally non-violent in their daily lives and will only fight when attacked. Malcolm X became a revered member of the Nation of Islam, following all its conventions, without exception.

The media, who called the group Black Muslims, labelled it a cult and sought out any discrepancies in an effort to discredit it. For instance, when identifiable Muslim members were provoked to violence, the press magnified the incident out of proportion to tarnish the group's image.

Malcolm X's belief was also disfigured, after his break from Elijah Muhammed and the Nation of Islam, by other movements, specifically that of Dr. Martin Luther King Jr., who believed that change could occur only through non-violence. King, a baptist preacher, believed that one should turn the other cheek and try to "overcome them [racists] with our capacity to love." Because Malcolm X disagreed



with this view, he was considered radical, militant and an advocate of violence. Blacks feared that following his philosophy and carrying out violent acts would only equate them with their White oppressors.

Meanwhile, the actions of Blacks were being evaluated according to a White version of justice. In the sixties, Whites viewed the self-defense of Blacks against the attacks of Whites as acts of violence. Blacks, however, still believed Malcolm X was telling them to initiate acts of violence as the KKK did to Blacks. Yet he stressed that he believed in self-defense and not violence.

"I have never advocated any violence. I have only said that Black people who are the victims of organized violence... should defend themselves," he said. "When it comes time for a Black man to explode they call it violence. But White people can be exploding against Black people all day long, and it's never called violence."

It was his belief, as well as his followers, that there's a time to play and a time to fight; a time to be non-violent and a time to be violent. He implored people to see the reality of the "Negro" struggle for freedom in

America. America expected the "Negro" to behave non-violently when America itself did not, and does not, do so when its interests are at stake.

In order to communicate with someone, an exchange must occur in the language they understand. One cannot speak to a Chinese speaker in French, but in Chinese. Malcolm X simply pointed out that "America's language is violence, and when the Negro learns to speak that language, an exchange will occur, understanding will be reached". It is not even necessary to engage in acts of violence. Once the point is made that the potential is there to return harm, aggressors will think twice before being abusive to the "Negro". As long as Blacks continue to be handcuffed by this philosophy of non-violence their goals of equality and freedom will never be achieved.

Despite his own apprehension of guns, Malcolm X informed Blacks of their constitutional right to bear arms. He called for rifles and rifle clubs, which later proved contentious. He was not, despite many reports, urging Afro-Americans to buy rifles in order to create an aggressive militia. He urged them to defend themselves in areas where "the government itself has

failed to protect the Negro". Malcolm X never carried a gun or urged any individual to get one, he simply tried to educate the masses as to their rights. Many Black leaders wished he had not brought up this notion of bearing arms for it made many Whites nervous. This was precisely the point for "one need not actually take heads, if one can persuade the enemy that there are people angry enough to take them."

Self-defense, as Malcolm X described it, should not be viewed with the constraint that many Blacks gave it since self-preservation is the first law of nature. In order to establish a concrete basis for the struggle, he formed a group called the Organization of Afro-American Unity (OAAU).

Self-defense was considered such a vital issue that it merited its own section in the group's charter. It read "...the history of unpunished violence against our people clearly indicates that we must be prepared to defend ourselves or we will continue to be a defenseless people at the mercy of a ruthless and violent racist mob..." It also reiterated the point that non-violence which is based on morality can only succeed when dealing with a moral group/system. An individual or

a system which oppresses one because of his or her colour is far from moral.

Freedom by any means necessary. Perhaps in making such a statement Malcolm X provides an open invitation to controversy, which was not new for him, since malice and misunderstanding has long been the lot for revolutionaries. He was sickened by and tired of a system that allowed his people to be the objects of brute force because Whites did not acknowledge the rights of its citizens of colour. He realized that America, simply because of conscience, was not going to give Afro-Americans their freedom. Every demand they wanted had to be fought for. The importance of freedom to the Afro-American and any people under a repressive system should be paramount to everything else. It should be fought for and attained at all costs for it is life-sustaining.

Malcolm X's cry was simply for the basic constitutional right to defend one's self. He summed it up best when he said "we declare our right on this earth to be a human being, to be respected as a human being, in this society, on this earth, in this day, which we intend to bring into existence by any means necessary."

Comment

RACIST "SCIENCE"

On January 24, I was listening to the eleven o'clock news, when I heard a very interesting report. It was about a professor from Western Ontario who did some research on intelligence, genetics, and the races. He concluded from his data that genetically, the Orientals are the intellectually superior race, followed by the Whites, then the Blacks (god only knows what has happened to the Indians and others). He went about his research by interviewing 125 people at random.

On hearing this, I laughed in disgust. While presently the Orientals may be achieving the most academically and Blacks the least, I think it's a gross misconception to conclude that Blacks are "genetic imbeciles".

If the survey was taken of the academic achievements of each race in today's North American society, and the results measured and compared, one might indeed find that Blacks have achieved the least. But it is important to analyse why this could be true.

First of all, one should examine why Blacks are behind in educational achievements of

late, before relegating us as genetically inferior. The professor fails to realize what people with attitudes such as his have done to the Blacks—and continue to do to us. Attitudes like his discourage our growth and development. Teachers, employers, etc. have the absurd notion that Blacks are low achievers or less educationally capable, and must not attempt to enter "white territory".

If a child lives with ridicule, s/he learns to be shy. In the same way, if a Black is indoctrinated with the belief that s/he is inferior, s/he soon starts believing this and doesn't expect to achieve much. Believe it—this happens even today in this so-called developed, advanced Western world. This also happens in South Africa. These attitudes are portrayed by the supposedly educated whites (who are supposed to have superior intellect.)

Whites have instilled in us a sense of inferiority and worthlessness, and unfortunately, as a result many Blacks view themselves as such and incapable of achieving educational feats that Whites have accomplished.



Ni Jah, Ni Maitre?

Another important factor which must be considered is that Blacks from the start were never given an equal opportunity to educate themselves. Even today Whites continue to invade our land and try to keep us down, try to deny us the opportunity to learn. So obviously the blacks, when put on an "intellectual scale," will be at the bottom. Our growth has been stunted from the very beginning. When Europe, the USA, and Japan were having their rebirth of learning, Blacks were still in chains.

Please understand that while presently in this society Blacks may be at the bottom of the ladder as far as education is concerned, I object to being placed at the bottom of the ladder of intellectual potential, and to the fact that this professor is trying to insinuate that it is all in our genes.

Avant d'être un "sale Nègre" à Londres, j'étais Rudy à Trenchtown. C'était pas véritablement la joie mais au moins le soleil brillait sur les tôles ondulées...

Heureusement il y avait la musique, les "sound system" le reggae est comme qui dirait la bande son de la Jamaïque on l'entend partout, tout le temps, dans la rue et plus spécialement chez Randy's ou ici chez Gibb's...

La Ganja aussi adoucissait pas mal les mœurs...

On avait bien quelques problèmes avec les gunmen de Rema mais on arrangeait ça cool à coups de flingue

Puis il y a eu cette histoire de guncourt, les red stripes au train j'ai bien été obligé de faire les valises, et pas de black star liner pour l'autre rive de Babylone...

Remarquez je me suis fait plein d'amis parmi les faces de rat, j'ai très vite sympathisé avec les barres à mine du front national...

Mais j'aurais quand même préféré crever au soleil.

Kathy Paris

F. Dordoor

A Religious Experience

Imagine the looks on the faces of my church group when I told them that I had joined The McGill Daily. "Why? Why?" echoed across the pews, and I saw the Minister begin to cry. "Whatever possessed you to do such a thing, you young scallywag?" he sobbed. I sat silently, looking for an answer in the dust at my feet. "Well, because," I finally managed to ejaculate. "Because I must exercise my right to do something about this rotten world...I...I can't sit here any longer, just dreaming, dreaming of the doves of peace, watching them fly fast from the planet in my mind's eye!" I jumped to feet, with wild eyes and arms akimbo, and I cried out, "I have made it my life's mission to find peace and justice in these unsettling times! Somebody must right the wrongs of racism, unfairness and organized mind-control!" And with that, an angelic white light shone down on me, and I was swept away from my broken-hearted churchmates, across the skies and into Room B-03 in the Union Building. Suddenly, life means something again.

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McGill students: \$3.00 per day; \$7.00 for 3 consecutive days. McGill Faculty and Staff: \$4.00 per day. All others: \$4.50 per day. There is a 25 word limit. There will be a charge of 25¢ for each word over the limit. Boxed ads are available at \$4.00 per ad per day - no discounts on boxing. **EXACT CHANGE ONLY PLEASE.**

The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

341 - APTS., ROOMS, HOUSING

Why pay rent for a shoddy place? Buy, or have your parents buy. Beautifully renovated condo. Enjoy Superb student living while your investment grows. Call Dean 286-0850.

Two great roommates seek third to share spacious 5 1/2, corner Milton/Durocher. \$245, furnished, VCR, microwave, no bugs. Call Neal or Cathy, 284-7862.

5 1/2 à partager, Ave. du Parc, coin St. Viateur (à 2 pas du Rialto) \$210 (à 2) ou \$148 (à 3) chauffé. Judith 276-8278. Disponible dès maintenant.

8 1/2 to share with 2 others on St. Denis/Mont-Royal. Big Beautiful own bedroom/study. Two balconies, hardwood floors, \$260 negotiable. Call Andrea/Debbie 848-0226, Andrea 398-6226.

Roommate needed: Female, reasonably quiet to share a newly renovated, bright 5 1/2 condominium. \$350 month - neg. Please call after 5.00 - 842-7691.

Apt. to share in Westmount. Bright & spacious 7 1/2 for a non-smoking grad. student, to share with 2 others. Call 932-1097 Evenings. Free Feb. 1st, 280/month.

Roommate wanted! Beautiful 5 1/2. Excellent location, Bus, Metro. 20 min. walk from McGill. \$250/month all included. Must see! 522-3583.

Beautifully furnished room for rent in townhouse. Utilities included, washing machine/dryer, microwave, T.V./VCR, two male roommates, 15 minutes from McGill. \$290 per month. Call Kirsten 281-0642.

Cheap, cozy 3 1/2 in newly renovated building, to share with easy-going roommate. 7 minutes from campus. Must see! Call immediately 289-9517, 4 - 11pm.

3 1/2, clean, bright, all included. Near Bus, Metro, shopping. Available Feb. 1. 345-0534.

Looking for a non-smoking woman to share a beautiful, sunny apartment with three other women. Rent \$200/month (heat included) Sophie 597-2966.

Clean, furnished room for rent near Snowdon Metro. Excellent location, close to everything. Only \$175/month. Call 345-1214 or 342-5045.

350 - JOBS

Bartenders - Get yourself a very lucrative part-time job. The Master School of Bartending offers

training courses and placement service. 2021 Peel Street (Peel Metro). 849-2828. (Student Discounts).

352 - HELP WANTED

Part-time work. Direct tele-marketing for a Financial Service (insurance). Daytime work. Flexible hours. \$6.00 per hour. Call after 6:00 pm at 738-0255.

SUMMER CAMP JOBS north of Montreal: Drama director, Boating supervisor, Tennis head, instructors for Kayaking, Windsurfing, Sailing, Canoeing, Swimming, Judo, Karate, Pottery, Arts & Crafts, Phys. Ed. PLUS Cabin counsellors, kitchen & maintenance staff. Call Pripstein's Camp (514) 481-1875.

354 - TYPING SERVICES

Success to all students. Theses, Term papers, Resumes, Translations, 19 years of experience, Rapid Service. 7 days a week. \$1.50 double spaced. IBM. On McGill campus, Peel St., CALL Paulette Vigneault 288-9638.

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Seven days a week \$1.50 double-spaced. Call 933-3028.

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FITNESS FOR BUSINESS: Keep yourself and your key employees happy, healthy, motivated, and productive with our **FITNESS FOR BUSINESS** seminars and programs. Rick Blatter, B.Ed., CFA, Health & Fitness Consultant, 625-1352.

Improve your French, meet Francophones in a bilingual club. Moitié 1/2 Moitié/Half and Half. Tel: 465-9128.

Do you network? Do you want to connect? Well take out your modem or Alex terminal and call 685-0383 or 745-6111. POPnet, the only POPing Multi-Line Inter-Active System in town.

361 ARTICLES FOR SALE

Two one way airline tickets to Vancouver. For one male and one female. Departure: Jan. 31, 1989. Cost: \$150.00 each. Call Debbie or Doug 695-3817.

Double bed - frame, box spring & mattress. Very good condition. \$100. Call Debbie 932-1097. Leave message.

FOR SALE: Protectors for Karate Combat. 1 pair of foot protectors, 1 pair of gloves, 1 pair of Front Leg protectors. \$150 (negotiable) Stéphane 647-1774 or 251-0365.

363 TO GIVE AWAY

Kind, responsible surrogate parents wanted for extremely playful cat - phone 286-2849. Derrick.

367 CARS FOR SALE

Used, unabused cars. For example: '83 Chevette \$1200.00, '82 Toyota Corolla \$2500.00, '82 Toyota Supra \$6100.00. Call Stuart, Filosi Garage Enrg. 672-4490.

372 LOST & FOUND

Lost - Wool, navy blue Kanyol cap. Somewhere in Otto Mass or Union on Monday, Jan. 16th between 2 and 6 pm. Sentimental Value. Call Paul 277-6154.

If you have lost a watch in Redpath washrooms contact Jean-Pierre 722-4451 after 6.

LOST: Brown leather jacket - lined - lambswool, pockets have I.D., keys. Where: Annies Bar - Thursday Evening, January 19th. If seen or found please contact Michelle at 284-5606.

Very, very upset. Lost Friday 20th a gold bracelet on campus. Christmas Gift. Reward. Please call: 282-6622.

Lost - Multi-colored wallet at the corner of Sherbrooke and Aylmer on Friday, January 20th between, 8:30 - 9:30 am. Call Heather 844-6403.

a.k.a. Fred Sovine. Fred Zeppelin. Now just plain old Fried Up Fred. Saturday Night Gert's.

Found 1 WINTER SCARF on campus on Tuesday 24th of January call Candelaria at 931-5298.

374 - PERSONAL

Need Information? Feeling lonely? Just want to chat? Then call McGill Nightline! We are students talking to students. 398-6246, 7 days a week, 6 p.m. to 3 a.m. Anonymous and confidential.

Gays and Lesbians of McGill offer a peer counselling service, Monday through Wednesday, from 7:00 pm to 10:00 pm. 398-6822. It's a chance to talk.

Frosty says...

"I need a vacation."



FRIENDSHIP. Strong, Virile, Italian, Dark haired Guy. Looking for a girl with Fine Tastes in Food + Music, Discretion Assured, please write to Joe, 3636 Clark # 19, Montreal, Que. H2X 2S2.

Do it under cover. Condoms 3/\$1.00. Diaphragms \$11.00. Women's Union, 398-6823.

383 LESSONS OFFERED

FITNESS WITH PLEASURE: Personalized consultations in your own home or office. Rick Blatter, B.Ed., CFA, Health & Fitness Consultant. Office Hours: Saturday mornings 05h30 - 13h30, 652-1352.

LEARN A NEW LANGUAGE, SWAP YOUR MOTHER TONGUE! Reciprocal conversation Language lessons in French, Spanish, Chinese, Italian, ETC. ... TROCTEL - The Language Exchange - 272-8048. A cross cultural network.

FLUTE lessons/Cours de flûte traversière. Theory, rhythm, for beginners or advanced. Call 388-5164.

385 - NOTICES

ANIMALS: Tools or Sentient being? Help reduce the pain & suffering of earth's animals. Steve 272-5064.

Looking for a table-tennis player (male or female). No beginners & champions. Call Sandrine anytime: 725-3646.

Summer Safari to Botswana, Southern Africa. Information evening: Thursday, January 26, 5:30 p.m., Centre for Developing Area studies, 3715 Peel, or contact: P.J. Massyn, 287-0743.

St. MATHA'S IN-THE-BASEMENT: Informal,

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ecumenical worship for a University community every Sunday, 10:30 am, 3521 University. (in the basement). Info: Rev. Roberta Clara, 398-4104.

Scarlet Key Award: reminder - nominations for 1989 close Friday, February 24, 1989. Applications kits are available at the Students' Society General Office. Information: 398-3556.

Drop. Snort. Boff. Swig. Smoke. Head to Fried Up Fred. Saturday Night. Gert's.

\$2.50 Tuesday... Israeli Folk Dancing. Tuesdays beginning Jan. 31, 1989, 7:00 p.m. Hillel House, 3460 Stanley St. Professional instruction by Peter Smoksa. For more info. contact Carrie - 848-7492, Ronit 845-9171

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...SAT's and student athletes

continued from page 3
 versity is one of the few universities that has managed to become known as a national basketball powerhouse and at the same time maintain a reputa-

tion for high academic standards. (No Georgetown players would be affected by Proposition 42.)

The NCAA evidently believes that the tougher standards will help restore credibility and academic integrity to the league, and help counter the exploitation of college athletes, many of whom leave university after their 4-year period of athletic eligibility without graduating or with questionable qualifications.

Nevertheless, Thompson believes that the ruling is unfair. He claims that without athletic scholarships many poor high school athletes would give up

on college altogether and turn their backs on the educational system. While Thompson has tried to avoid making this a racial issue, the new ruling obviously has a disproportionate effect on poor Black students.

Ninety per cent of the 600 or so students that will be immediately affected by the new ruling are Blacks, who are far more likely not to meet the requirements of Proposition 42 than are white students. The average SAT score for Black students is approximately 728, compared to the national average of 906. The gap is narrowing, but so slowly that in 1987 then Secretary of Education William Ben-

net estimated that at the current rate it would take 45 years for Black and white scores to achieve parity.

Low Black test scores have been directly linked to culturally-biased test questions, the lack of academic role models, and the deplorable state of public education in lower-income areas of the United States. In urban areas the dropout rate among Black high school students is roughly 50 per cent. For many poor Blacks, athletic scholarships represent the only hope for a college education.

In the face of these grim figures it seems that, inadvertently or not, Proposition 42 has shut yet another door in the face of students who may already be the victims of poverty and discrimination. John Thompson has vowed not to return to his bench until he is certain that the ruling will be overturned.

EVENTS

McGill Department of English: Margaret Ferguson of Columbia University, speech entitled "Running on With Public Voice: The Case of Elizabeth Cary", Thursday, February 9, 15h, Leacock Council Room, 232.

Theatresports: Every Thursday in the Alley, 22h, and every Friday in the Players Theatre, 22h, or after regular performance. Small fee Fridays. Central America Group: Discussion of final details for Friday's Nicaragua Benefit. In The Alley, 12h30.

Walk-Safe Network: This programme, beginning Feb 1, is designed to provide an alternative to walking home alone at night. Male and Female volunteers needed. Meeting, Lea, Thur, Feb 2, 18h-20h.

McGill International Students: Caribbean Night, an evening of warmth, new cultures, and reggae and calypso music. Thursday, January 26, at 20h, Newman Centre, 3484 Peel.



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